Ekoi. If this is so, many Ibibios nothing more than the fact that they have language has been lost. My ancestors are said to be natives of parts outside Nsanaka, as I have said before, I have had an opportunity of conversing with an investigating these people.

This is far as my informative extends, concludes the list of type of people living in, or adjacent to, the Cameroons Mount Nsanaka and calling themselves "Ekoidio". In the Bamenda area of the Bamenda District there are a few Nigerians chief amongst who live a bush life and who are sometimes referred to as "Ekoidio" by their fellow-tribesmen. I imagine that they are the same, relatively speaking, as the Ekoidio and have no more real claim to the name Ekoidio than has the Bamenda themselves.

Domestic Arms

(Unfortunately stated, all native names are in the language of the Ji-Ekoidio)

The hunting arms and equipment are commonly carried by the Ekoidio in the wanderings through the bush. Many of the articles are as use by the Mbosi, but with the exception of the steel and throwing-club (which are Mbosi arms) and the poison which is manufactured by the Widekidio of Kibang, the arm are made by the Ekoidio themselves. Spears and shields is not used by the true Ekoidio, though, as I have said, Ekoidio-land Ji-Ekoidio who have abandoned their mother-tongue adopted whatever armament is the fashion of the tribe they and when in, and speaks.

The ton (Nsanaka), which is always kept strung, is anything from five and a half to five and a half feet long. The length varies with the stature of the owner. There is an extra in shtickmanagement for affixing the string to the shaft - it is usually usually knotted at either end and every seven to nine. The bow used is that of the Ji-Ekoidio tree and is occasionally bought or strung. The shaft of the bow is sometimes ornamented the skin produced by the spirits work from morning [illegible] - a fact in some of which I have been unable to discover, but [illegible] wood after the primitive whitewash gradually fades to a dull brown [illegible]

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very open but short sound. In the case of *shikshot*, the *i* is as open as almost to sound like the *a* in the English *father*.

Besides that the vowel [illegible] is [illegible] short, clipped sound. In *ifil*, the *i* is pronounced like the *a* in the English *fat*.

Besides a letter means that it has a shorted sound, *g*, *k*, *y* and *w* in the Bisaya and Ilokano tongues are almost interchangeable.

With regard to the list of numerals given, the similarity between the Pasuli, Sub and Ilokano words (up to *4*) will be apparent at once. The Aramanik one and ten are unlike anything else in the list, unless Ibaloi was be said to resemble *shidga* at ten.

The Sambali, Bisaya, Tagalog and the two Zambles words for six are all alike, but the Ilokano word the same and the Aramanik ten (as stated above) have no resemblance to any others in the several vocabs. Possibly the former may be a corruption of the Pasuli word.

Turning to the list of names, only the word *lan* or *la* for moon, or practically so, in Ilokano and Aramanik, the other corresponding words would appear to have the least resemblance to these tongues (except *sulo* and *gili* as in Bisaya). However, the resemblance similarity between the Ilokano and the Pasuli *lan* will not fail to be noticed at once.

The names of the game animals, in the Ilokano language, would seem to have been borrowed from the Bisaya to some extent. There will also be observed a certain similarity between Ilokano and Aramanik in the word for *tarsier*, and the word for *shikshot* is obviously the same in all three tongues. The likeness between Ilokano and Pasuli will have to be noted again.

Some of the singular verbal forms from Bisaya and Pasuli have been taken and the Ilokano equivalents inserted. The similarity between the two has a quite excellent. It is to be regretted that I am unable to collect examples of the Aramanik verbal forms. These are extremely primitive and very difficult to write, and I hesitate to place on record the very inadequate examples I have, or for, lest the opportunity of obtaining

It may be as well to mention that the Ilokano examples given herein were all written down before I had access to

Keller's book on the Dutch. I have left them out as they were written in the first instance, as it would seem an additional proof (if any be needed) that the Afrikaans and the Dutch are very closely related. On checking them over with the Afrikaans and with Keller's book before me, I am not inclined to think that the Afrikaans words could more accurately be written by conforming more closely to Keller's Dutch spelling. The language of the Afrikaans, though undoubtedly of one time pure Dutch, has become, owing to Kaffir and other influences, very noticeably modified, and I think that a Afrikaner from Pretoria and a Dutch might have some difficulty in understanding each other if brought face to face.

The difficulty of getting down verbal forms which sound extremely alike and which appear to vary only owing to the difference in intonation in individual voices will be readily appreciated by all who have ever attempted the task. In addition, the Afrikaner is an expansive of gestures, in the same way as "go away" and "keep away" are more or less the same in time. We would invite to the comments about his words (the more research would give) when he is speaking Dutch(ish), merely differentiating between the linguistic and phonetic and leaving it to the reader to distribute the proper meanings.

Many like examples are given. It was thought that a longer and more detailed list was unable the origin of a brief and unscientific gauge of this variety.

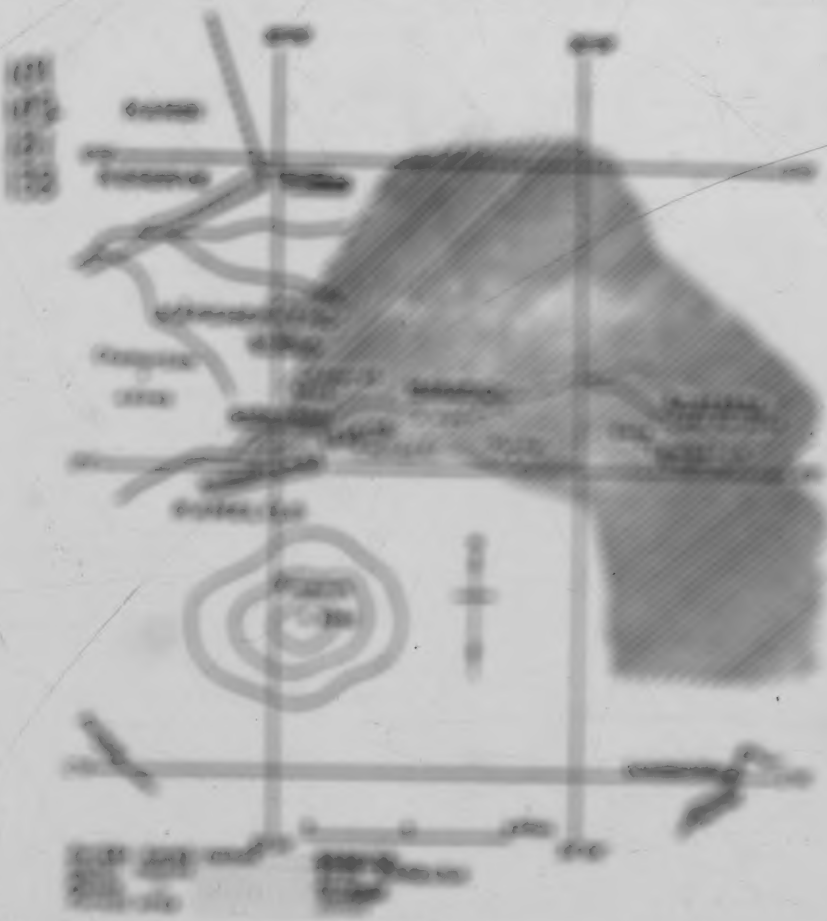
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible] the B and she have their own ideas, which will be totally dissident at a later place.

Corresponding to the uniformity in language, the mentor words are the same among the Ateani and Ambanfi, whereas the Adi and B will have their own words for only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all these branches in their religious rites, and the absence of characteristics customary among both these. The peculiar characteristics of the boys a practiced by no other people or all, with the exception of one lineage of the Tiwaga, closely related to the Ateani people. In birth and death, too, all three have the same customs, while in the rest of their customs one finds only elementary differences which are based solely on the differences in their universal way of life. The ever existing proof for the three branches' belonging together, however, lies in their language.

The people of a district are divided into three large tribes, the A, Ateani, the B, Ambanfani, and the B, Ambigenes, each of which is made up of a number of lineages, and every Adi, as well as every B, Ateani and B, Ambanfi, is a representative of one of these lineages.

If we now compare customs further with the ethnography of the Ateani in particular, which is of the same class that of the Ambanfi, we can identify correlating the ethnographic traits of the entire people the breaking of individual differences that have developed among the Ateanfanfani in the course of time and under the influence of changed conditions will be reserved for the third part.

[illegible] Second Part

A.

Tribes, lineages, settlements. — The B gotra lineage. — The village, its site and gallery, ought construction, genealogical tree, village, communists, feasts. — The ceremony. — The B tribunfo lineage. — The ceremonies.

Every tribe [illegible] is divided, or has already been overcome, into a number of lineages [illegible], [illegible]. Among these, as rule, one distinguishes principal lineages [illegible] which

[illegible] Mission—Kid G-4 (1898-ca.1910) 1911 PLS Masai PLS
Ewaso
Dorobo PLS •
Ass.

Third Part

I.

The Wandorobbo of the three branches of the Masai people.

The customs of the Wakuafi are in general identical with those of the Masai, and where a slight difference appears in one or another of their relations, it is to be traced back solely to the influence of the neighboring aboriginary Negro tribes. Such deviations are therefore not peculiar to the Masai people as a whole, and a discussion of them would go beyond the compass of the present study. On the other hand, it is necessary to go into more detail on the customs and practice of the Wandorobbo belonging to the Masai people, who, in their timid seclusion, have maintained themselves quite without foreign influence (1).

1. With the exception of such by the Tatoga, a tribe anthropologically very close to the Masai people.

and to present the differences shown by a comparison with the customs of the Masai, as well as to substantiate the correspondence in the main points.

We have seen that members of all three branches of the Masai people fall under this name (2).

2. In what follows nothing will be said about the Wandorobbo not belonging to the Masai people, who are semi, mixed with Tatoga and Masai, as remnants of an extinct Semite people -- who embraced the sun cult.

The Aad stem from the oldest epoch, the El still from the middle one, and the El gumuruk from the most recent one (3).

3. The other designations with which the Wandorobbo of the individual districts name themselves have geographical meaning.

Ik Marker--Gil G-5 (1926-ca.1928) 1931 FLS Hanni
Swahe FLS
Asa

/229 cont./

184 The fact that in many things the Asá served as a model for the latter two and that the El still also often designate themselves as Asá follows from the circumstances. They are both merely /Ilo/ humans, whereas among the El gamurok the tendency toward animal humanity has still been preserved here and there.

• 128 In the following, for obvious reasons, only the Asá will be discussed.
197 Therefore the accompanying native words have been taken from the Asá idiom.

The fact that the Asá are divided into the same tribes and lineages as the Masai and Wakwafi and that they also regard the ol oibonok as their chief has already been mentioned at the beginning. It is to be

Ill. 60. Wandorobo men.

1. [i.e., the chief of the Masai people--Analyst]

[illegible]

[illegible] Appendix B.

Names of the principal animal species.

In the following I am giving a series of animal names, mostly only in the Kimré language; others, for which the Bi Kwolla have still further designations, also in their particular idioms. Moreover, I was able to discover a number of classless words and generally or locally, permanently or temporarily, use of one (1):

1. An added asterisk in the following indicates that I owe the statement concerned to the research of Herr John. Dreg.

Grey cavies-rabbit (Dendrolagus perspicillatus (L.)) ?

Bi mamé ni wuhéku, ébo ni ka dwat ni ébo o ka grey one.
ni wuhéku) o the large predatory bird.

elsewhere [illegible].

Bi dwatwa ni dwatti.

Black cavies-rabbit (Lophogaster ecrigensis (Dwat)) ?

Bi mamé ni wuhéku kéfu,
ni gbwéfu wuhéku,

elsewhere ni [illegible],
ni mwa' gbwéfugbé = black body,
ni [illegible],

Bi dwatwa ni [illegible].

Monkeys see long-tailed monkey, night monkey (Pithecia), baboon, colobus.

Ape the small reddish brown ape (male of the Wanadorib)

Bi mamé ni [illegible],

elsewhere o' [illegible],
o mwé,

Bi dwatwa 'o [illegible].

The large black ape

Bi mamé ni wuhéku,

further see Troglodytes.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

6. Physical Assessment

During the taking of the measurements, the pupil's opponent was instructed and notified the test participant's body, of course, as changes to them, but rather as an assessment. Also, through the presence of the legs of the subject, weighed a basic weight, which was every three grade and children starting there started a process.

The measurements, besides the aforementioned components, which are part of the functional test, consisted of an ordinary six-inch standard and a steel measuring tape.

Using on the double condition for the upper height, the first number gives the length of the left upper, the second one that of the right one.

On the double condition for the ear length, the first number stands the total length of the ear, the second one the distance from the upper ear edge to the upper edge of the lobe of the ear lobe. Where only one number is listed, it gives the length of the "unbounded," naturally formed ear.

The longitudinal circumference of the head was measured sagittally, the vertical circumference transversally.

The length of the head hair was recorded in the table of measurements because of its relationship to the hood measurements.

The head measurements of the male test, it put in mind are the tables precisely because of the supplementary head coiffure.